Regd. No. L 7670

The TAHRIK-I-JADID

AMAN 1352 H. S.

MARCH 1973 A.D.

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THIRD FROM LEFT IS

CHAUDHRI SHARIF AHMAD BAJWA

He is now in the United States of America as the Missionary incharge of the Ahmadiyya Movement in Islam

مکرم چوہدری شریف احمد صاحب باجوہ (بائیں سے تیسرے)

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EDITOR

Naseem Saifi

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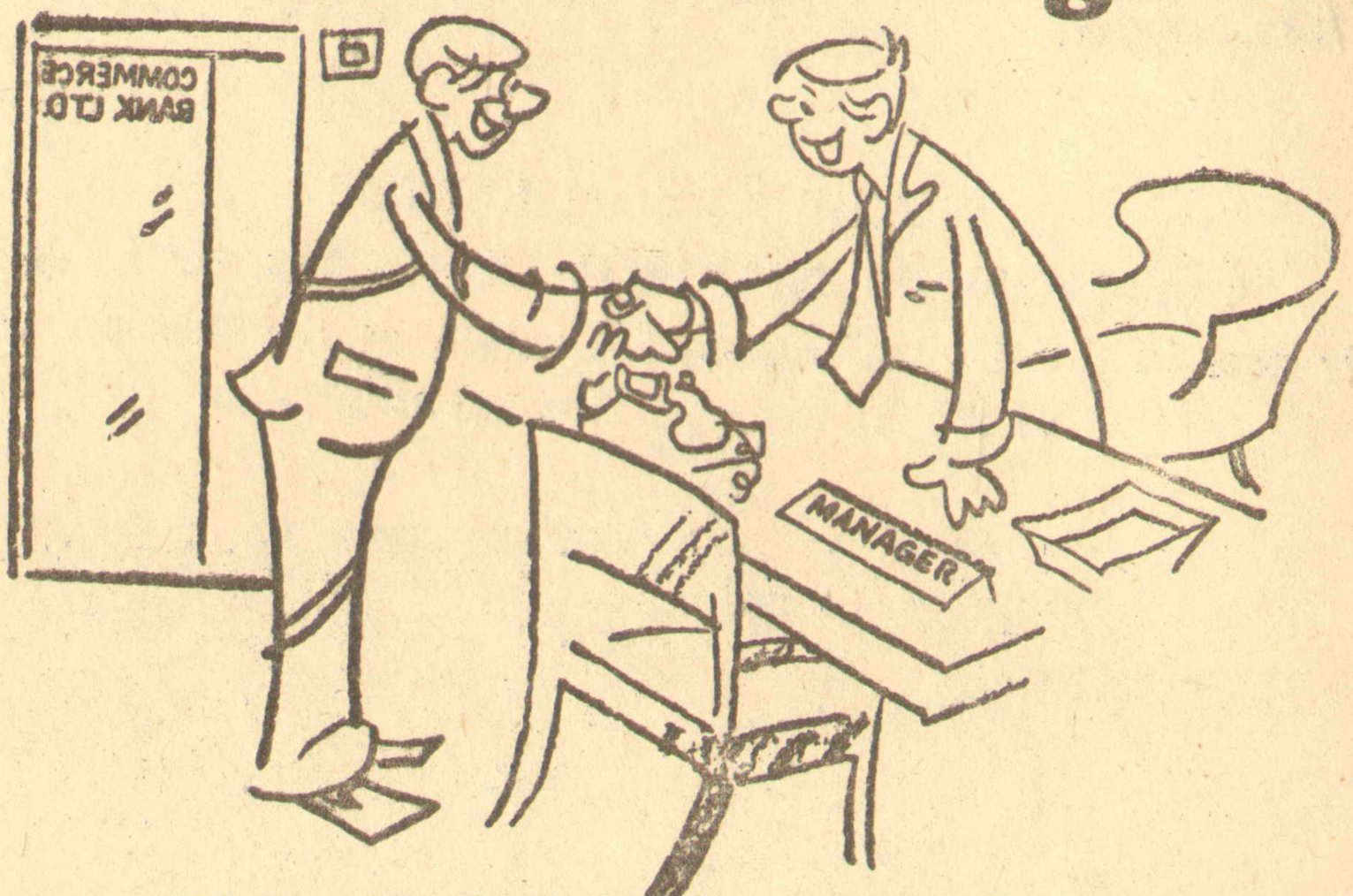

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MONTHLY

TAHRIK-I-JADID

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RABWAH

Editor

NASEEM SAIFI

The Perfect Holy Quran

The Promised Messiah, peace be on him, says in his book Aainai Kamalat-i-Islam (pp 39, 40) :—

God has always been helping His religion in accordance with the needs of the time and the kind of light which people were naturally anxious to see was shown to them through His Word (revelation) and through the works of one of His Selected Ones. This was done to prove that His revelation is neither faulty nor weak. In the days of Hazrat Moses a snake was required to combat the snakes and in the days of the Hazrat Masih (Jesus Christ) it were the physicians who had to be fought against. That is how God has been helping His Messengers with whatever was the need of the time. The time of our Chief and Leader, the Greatest of all the Prophets, peace and blessings of God be upon him, was such that its needs and requirements were not limited to any one sphere of life and this time was not limited either. It was extended to the day of Resurrection. That is why God the Almighty made the Holy Quran contain limitless excellence and it is because of this that the Holy Quran has been dispelling the spiritual disorder of all the times. In the days of the Holy Prophet, peace and blessings of God be upon him, the major work of the Holy Quran was to set and establish the principles of reformation for the human beings and this is what the Holy Quran did at that time ; it gave very clean and clear principles of Godawareness and the rights of fellow beings and also established the Oneness of God. It presented to the world a very highly wise, enlightened and of great excellence Word as against their thoughts full of darkness. It was this Word of God that shattered into pieces the views prevailing at that time and showed a great miracle of wisdom, God-awareness, excellence of style and penetrating influences.

Printed at the Nusrat Art Pres, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

Khutba

No Success Without Being Grateful to God

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In his Friday sermon delivered on Friday the 5th of January 1973, Hazrat Khalifatul Masih III told the Jamaat that no success could be achieved without being grateful to God. And gratefulness to God does not mean that we should utter some words to show that we are grateful, nor does it mean that our hearts should be filled with the remembrance of the great favour that God has shown to us. It really means that the faculties that God has granted us should also show gratefulness. When we do so in return for the good deeds done to us by human beings it is really paying back what we owe to them for their kind gesture. But there is one Being to whom we cannot pay back and that is God the Almighty. Gratefulness to God therefore means that the faculties that He has granted us should be used in the most proper way by helping the human beings. He is the Giver and not the Receiver, for everything belongs to Him, but still in human form of speech we do present one thing or the other to Him. God says in the Holy Quran :

اعملوا آل داود شکرا

(O the children of David, you should practise gratefulness) It means that they should act gratefully or in other words they were not told to express gratefulness or fill their hearts with the remembrance of the gratefulness nor does it mean that one should remember God as people do by uttering a few words a number of times. Rather they have been told to be grateful through their deeds.

Explaining it further Huzur remarked that to start eating by uttering the words bismillah or to finish the meals and say Alhamdo lillah, cannot be termed in the true sense of the word as gratefulness. Eating itself is an act of gratefulness for Islam does not permit to remain hungry and commit suicide. The Holy Prophet, peace and blessings of God be upon him, is reported to have said that o man, your self as well has got a right over you.

Citing another example Huzur said, 'if an intelligent child does not make the best use of his intelligence or wastes his time and does not pay attention towards his studies as he should, he is ungrateful and will be unsuccessful. It is ungratefulness that points out the causes of failure.

Hazrat Khalifatul Masih then talked of what was expected of the *Musis*. He remarked that they were far more blessed by God than others. They have been enabled to act upon the instructions of the Promised Messiah, peace be on him, in connection with the making of the will and thus they have been placed in a position where they can expect to be living in paradise even in this very world, and of course so far as the paradise of the next world is concerned there can be no doubt about it that it will be for them as their abode.

That being the case their responsibilities are also manyfold. They should therefore be very grateful to God—more than others, and they should not express their gratitude through

uttering a few words. He also warned them that if they did not express gratitude in the real sense of the word, they would not achieve any success.

Talking about the Bahishti Maqbara he remarked that it was not just a formal thing. The more you think over it, he said, the more you would come to the conclusion that the will of God is working its organisation. He drew the attention of the *Musis* towards the learning and teaching of the Holy Quran and also towards spreading it throughout the whole world. Referring to the verse of the Holy Quran which runs thus

لأن شكرتم لأزيدنكم (سورة ابراهيم)

he remarked that if the Musis had acted upon the schemes that I placed before them and shown their gratefulness to God through their deeds, they would have been the recipients of greater blessings of God. He then announced that a central Comittee of the Musis should be formed which should look after the whole scheme of learning and teaching of the Holy Quran. The Jamaat, he remarked, had been raised in this age to achieve the success that God has promised through acting upon the most perfect teaching of the Holy Quran.

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ON the 9th of Tabligh/February 1973, Hazrat Khalifatul Masih III drew the attention of the Jamaat to the fact that this life of ours on this planet is like a trial and a test. God having granted us the bounties wishes to see how we act and how best we use all that we get from Him. At times He tries the people with tribulations. Those who are true believers remain humble even when they are very greatly blessed by God and when they are tried with tribulations they are very steadfast and show patience; they always look towards God and never let their relations with Him get straitened. In fact they are always sure that final victory will be theirs.

Huzur advised the Jamaat that in order to be the recipient of the blessings of God which have already been foretold, they must fulfil their responsibilities with all the sincerity at their command, whatever the circumstances through which they have to pass. He further remarked that in order to bring up our children in the best possible way it was most essential that we kept them informed of the incidents of the help of God vouchsafed to our forefathers; that will certainly create a sort of love for God in their hearts and they will find that their faith in the truth of Islam is strengthened and they can perform their duties better than they could otherwise.

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ON the 16th of Tabligh/February 1973, Hazrat Khalifatul Masih III recited the verse:

يـــا ايها الذين آمنوا اصبروا و صابروا و
و رابطوا و اتقوالله لعلكم تفلحون

in his Friday Sermon and told the Jamaat that God had instructed the Muslims through this verse that they should guard their frontiers both physically and spiritually. The Holy Prophet, peace and blessings of God be upon him, acted upon this instruction in a most exemplary manner. He did all that could be done to safeguard the physical as well as spiritual frontiers; he studied the subject and trained the people in accordance with the needs of the time. He also made his

(Continued on page 5)

From Hazrat's Talks

ON the 6th of Akha/Oct., 1972, Hazrat Khalifatul Masih III adressed the Atfal-ul-Ahmadiyya (Ahmadi children from 7 years to 15 years of age) at the Masjid Mubarak after the Maghrib Prayer.

He said, "You also attended the opening session of the Khuddamul Ahmadiyya Ijtema yesterday. I came to know of it because sometime before the close of the session I could hear some noise. The Khuddam do not make noise but the children cannot control themselves and begin to talk among themselves. However I was pleased to note that when the children were asked to keep silent they did become silent.

Here at this time I have come to feel that the flies of Rabwah think that they are also members of the Atfalul Ahmadiyya and they also have come to attend this sitting in a large number. When we talk of them as females they should really join the Nasiratul Ahmadiyya (the girls' association). But despite the fact that they have come to attend this sitting, they do not understand me at all. Of course I hope that you (the children) will understand me. Today you attended the Friday Service and must have heard what I have said there. Tomorrow I am going to say a few more important things which will concern the children, the young ones and the elderly people. You will hear that also. Here I have just come to meet you and to see you as far as eyes can see (the mosque was full of children). However I should like to say one thing which I hope you will try to understand and grasp well.

You should realise that the age in which you are living is the most critical age compared with all the ages from the beginning of the human life on this planet. In this age it is destined that a great struggle should take place for the furtherance of the cause of Islam and as a result of this struggle, the time is not far when really and truly Islam will have dominated the whole world. When you will enter your practical life (i.e. when you will grow up) and may God grant you long life, you will find that the world will have changed a great deal and it will also be demanding from us much more than it does today. If you remember that God is going to put on your shoulders great responsibilities and also that it is from now that your preparation for the task must start then I think that I will have achieved the aim of my speeches, addresses and talks.

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Huzur further said that 'you are born in a critical age. In this age you can win the heavenly blessings-and that is for what you have been created. But the danger is also there and if you do not match yourself with the responsibilities - and we did not tell you properly what your responsibilities are—then the wrath of God will descend upon those who will not do according to His will (we ask for forgiveness for all our sins and we turn to Him.)

These days you might be hearing the voices from various quarters which say that America is a Power, the European countries are a Power, China is a Power, and this is a power and that is a power, but you do not hear (or if if at all you hear, it is very little) that at this time the real power is Islam. All the other powers will become subservient to Islam. I pray

to God that He may enable you to get good training and whatever you have to do for your livelihood you may do that well and also you may dedicate your life for the service to Islam. God will annihilate these powers for you, not with the Atom Bombs or the sword, for, Islam was not ushered into the world for these things, but through winning the hearts of the people. Your sweet words will bring the people closer to Islam and make them followers of the Holy Prophet, peace and blessings of God be upon him. This revolution that has to be brought about should see you as its soldiers. In the next few years we will have to do a number of things for the children (with a view to bringing them up nicely). You, the children, are a great force but you do not understand, or you cannot understand this thing. You will have to be made great force and that object can be achieved by your learning the Holy Quran's teaching about Jihad (religious struggle) and by becoming one of the devotees of this Jihad. The children coming after you will have to shoulder still greater responsibilities.

Huzur then drew the attention of the children towards acquisition of knowledge more than others and told them that if they tried to excell others they would automatically become the leaders of the people and nobody would be able to keep them back. Of course this could be done only through hard work and not by wasting time. He made them pledge that they would not be left behind by others.

He also talked of service to humanity. This he said could be done only if our children were brought up in the right way and they were trained to help others without any distinction. He asked the Atfal to win the love of God by following the teachings of Islam and by doing whatever the Holy Prophet had instructed us to do.

Once again referring to the critical times in which we are living Huzur admonished the children to pray to God that He may enable them to be equal to their responsibilities.

He closed his talk with a long, fervent prayer.

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(Continued from page 3)

people undergo hardships and thus make the fullest use of their faculties.

Huzur exhorted the members of the Jamaat that all of them—young and old—should be industrious and hardworking and improve upon their faculties and they should act upon the instruction of God contained in the verse quoted in the beginning of the sermon. He referred to the present situation of the country and remarked that it demanded fervent prayers and vigilance as well as the fulfilment of all the responsibilities that the situation of the country places on their shoulders.

The Promised Messiah

BY

Sahibzada Mirza Mubarak Ahmad
Vakil-i-Aala

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The Managing Editor,
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Pakistan.

Rabwah Diary

Idul Azhiya

Idul Azhiya was celebrated in Pakistan on the 16th of Sul'h—January.

At Rabwah the Id prayer was offered at the Masjid Aqsa ; quite a number of people from nearby towns and villages joined the citizens of Rabwah to pray with Hazrat Khalifatul Masih III. After the prayer Huzur exhorted the Jamaat to be always prepared for every kind of sacrifices and thus win the pleasure and nearness of God.

Huzur recited a verse from the Sura Saffat and another from Sura Baqara

و فدینه بذبح عظیم و ترکنا علیه فی الآخرین (الصفت)

اذ قال له ربه اسلم قال اسلمت لرب العالمین ووصی بها ابراهیم بنیه ویعقوب یبنی ان الله اصطفی لکم الدین فلاتموتن الا و انتم مسلمون (البقرة).

and remarked that the ransom for the sacrifice that Abraham and Ismael had prepared themselves to offer, was given by God in the form of a Great Sacrifice. And this Great Sacrifice is that just as a ram is laid down for slaughtering so should a human being be prepared to sacrifice his will and wishes to fulfil the wish of God. He should get rid of the low passions and become like a dead person (who can have no passions at all) He who becomes like a dead person is granted an eternal life by God, and this eternal life can be had only by annihilating oneself for the sake of God and the sake of the Holy Prophet, Mohammad, peace and blessings of God be upon him.

Huzur further remarked that this really was the spirit of sacrifice which enabled the Muslim *Umma* to offer sacrifices greater than the sacrifice of Ismael. The reason being that Ismael was brought up by Abraham (peace be on both of them) while the *Sahaba* were brought up by the Holy Prophet peace and blessings of God be upon him.

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Huzur added that in this age once again the opportunity has been afforded to make sacrifices and win the eternal life through the Mahdi who is encircled by the hearty prayers of the Holy Prophet for his safety.

We must never lose sight of the fact that ultimately the whole world will be brought under the banner of the Holy Prophet, peace and blessings of God be upon him ; this has been destined by God and it must come to pass. All the opposing powers, the kingdoms and other means employed in opposing the furtherance of the cause of Islam will come to naught. Our Jamaat has been raised in this age to achieve this purpose and the sacrifices that are being demanded from us should be offered in good spirit—and we should continue making sacrifices. May God enable us to see that the flag of the Holy Prophet flies highest, Huzur prayed to God.

Muslih Mauood Day

The Prophecy about the Muslih Mauood

was published by the Promised Messiah, peace be on him, on the 20th of February, 1886. The son promised in this prophecy was born on 12th of January, 1889. This son (Hazrat Mirza Bashiruddin Mahmud Ahmad. the second Successor to the Promised Messiah) fulfilled all the conditions mentioned in the prophecy. In fact the fulfilment of this prophecy took place in such a grand manner that the Jamaat felt that this must be made an occasion of reminding ourselves of the great bounty of the Almighty God. The 20th of February is therefore celebrated as a great day for the Jamaat. Meetings are held all over the world and various aspects of the prophecy are dilated upon in speeches by the scholars of the Jamaat ; poems are also composed to commemorate the day and the poets take justifiable pride in the fact that they also share the blessings connected with the Muslih Mauood Day Meetings.

At Rabwah, the meeting was held on the 20th of February at the Masjid Mubarak under the chairmanship of the Nazir Islaho Irshad, Maulana Abdul Malik Khan. The speakers were : Maulana Abul Ata, Mufti Ahmad Sadiq (son of the late close companion of the Promised Messiah, Dr. Mufti Mohammad Sadiq). Sheikh Mubarak Ahmad, Mohammad Zakariyya, and Qazi Mohammad Nazir. Their topics respectively were : The backgound of the prophecy about the Muslih Mauood and the person in whom it was fulfilled ; The nations will be blessed through him ; The achievements of the Muslih Mauood ; The manifestation of the glory of the word of God through the Muslih Mauood ; The stand of the Lahori Ahmadis and its refutation.

Raja Nazir Ahmad Zafar, Naseem Saifi, Abdus Salam Akhtar Sayyed Mohammad Idris Ajiz Azimabadi and Ch. Shabbir Ahmad recited their poetical verses.

After the closing remarks of the chairman, Maulana Abul Ata led the congregation in silent prayer.

Foundation Stone of a modern Press

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Hazrat Khalifa-tul-Masih III laid the foundation stone of the building of a Printing Press which is, with the grace, of God going to contain within its walls one of the most modern printing presses. The main object of the installation of the Press is to print the largest number of copies of the Holy Quran within the shortest period of time, for, as Hazrat Khalifa-tul-Masih remarked the advent of the Promised Messiah, peace be on him, demanded that everybody in the world be given the opportunity of studying the Holy Quran.

Before placing the first brick in the foundation (as the foundation stone) Huzur exhorted the members of the Jamaat that they should make all the sacrifices that were required of them in order to spread the teachings of the Holy Quran—the text of the Holy Quran, the translation of this Holy Book and its commentary along with other books on Islam which comprise the hidden treasures unearthed by the greatest spiritual son of the Holy Prophet, peace and blessings of God be upon him, viz. the Promised Messiah, peace be on him. Starting with the distribution (free of charge or just nominal price covering the printing charges) of the text of the Holy Quran, he remarked that the Jamaat should go ahead in translation of the Holy Quran in all the languages and dialects of the peoples of the world.

Hazrat Khalifatul Masih told the

audience of the difficulties that had come in the way of the Jamaat in the execution of this scheme, but he felt that with this modest beginning, the difficulties will start melting and at no distant a date the complete Printing Press will go into action in full swing.

Huzur offered fervent prayers before placing the brick in the foundation. Those others whom he honoured by asking them to place bricks in the foundation were: Sahibzada Mirza Mubarak, Ahmad, Col. Ataullah, Mirza Abdul Haq, Sheikh Mohammad Ahmad, Qazi Mohammad Nazir, Naseem Saifi and Abul Munir Nurul Haq.

MORE ABOUT THE PRESS

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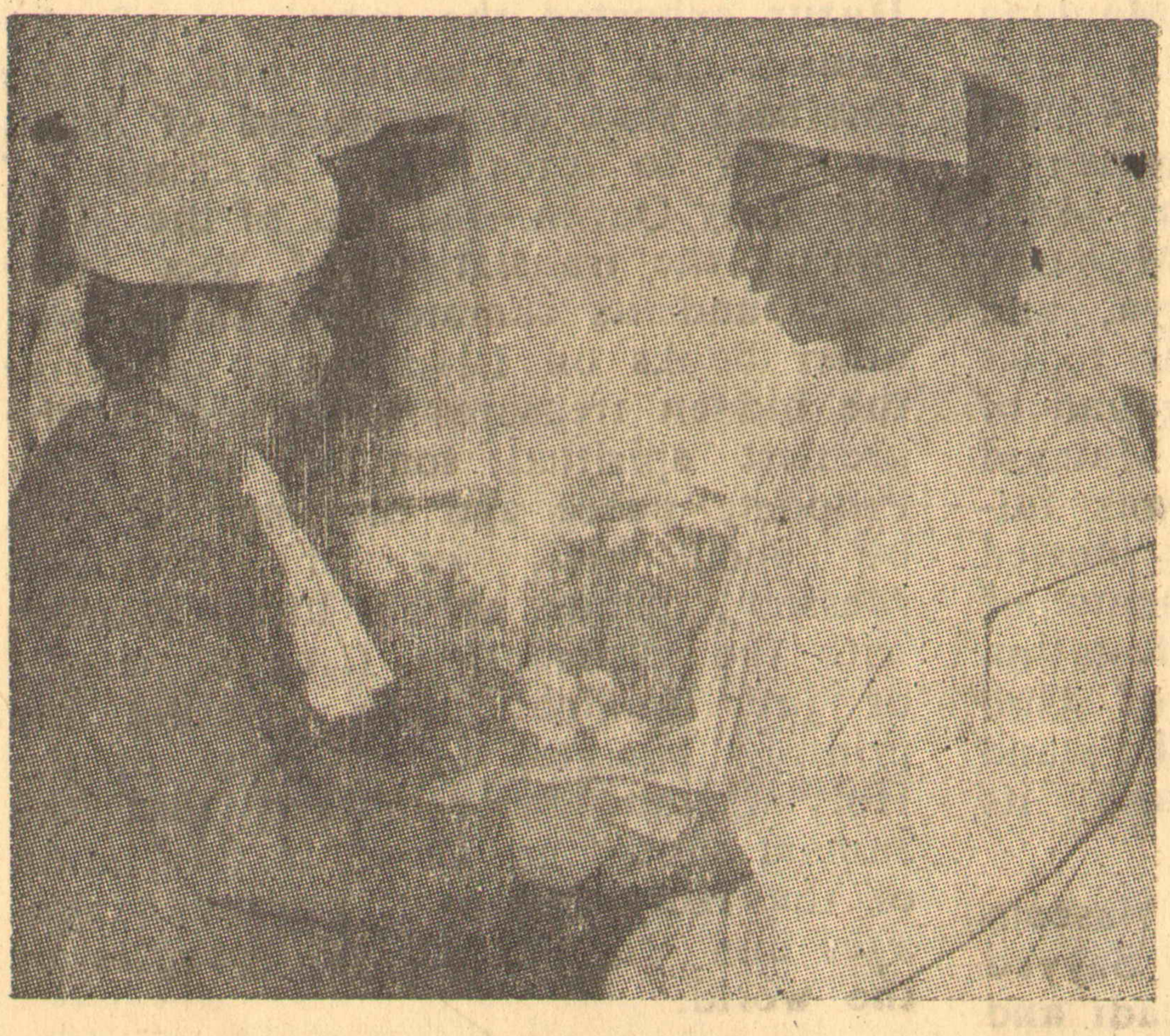
1. The Press was mooted a year and a half ago
2. It will be situated on the eastern side of Talimul Islam College.
3. The total area (covered and uncovr-ed) is 32 canals (4 aces.)
4. The covered area is 14,000 square feet.
5. The printing and binding will be done in the basement (underground) in a hall of 6,000 square feet. This hall will be big enough to afford space for ten offset machines.
6. The ground floor will be 100 by 60 feet where the cameras for photography will be installed; it will also store the paper.
7. It is estimated to cost four hundred thousand rupees (first phase).
8. The space is big enough for expansion of the Press as and when required—and it is hoped that the expansion will become a Must very soon.

We pray for God's blessings on this huge preject and also pray to God that it may start functioning in full swing in our own life time



Maulana B. A. Shams
Amir and Missionary incharge, Ahmadiyya Mission SierraLeone presenting Islamic literature to the President of the Gambia.

مکرم مولانا بشیر احمد صاحب
شمس امیر و مبلغ انچارج احمدیہ
جماعت سیرالیون - گیمبیا کے
صدر مملکت کو اسلامی کتب
کا تحفہ پیش کر رہے ہیں

NOTES & COMMENTS

The Holy Quran

Commenting upon the verse of the Holy Quran :

الخبيثت للخبيثين والخبيثون للخبيثات

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والطيبت للطيبين والطيبون للطيبت ،

اولئك مبرؤن مما يقولون ، لهم مغفرة

ورزق كريم .

(translation : Bad things are for bad men, and bad men are for bad things. And good things are for good men and good men are for good things ; these are innocent of all that they (the calumniators) allege. For them is forgiveness and an honourable provision. (chapter 24 verse 27)

Hazrat Muslih Mauood, may God be pleased with him, says :

Some people say that this verse means that bad women are for bad men and bad men are for bad women and good women are for good men and good men are for good women. But this meaning is contrary to what obtains in the world and also contrary to the human intelligence. The Holy Quran has mentioned the wives of Hazrat Lot and Hazrat Noah as the offenders? Does it mean that Lot and Noah should also be considered as offenders. The fact is that the verse means to say that bad things are for bad men and bad men are for bad things and good things are for good men and good men are for good things. The last part of the verse corroborates this meaning, for, it says that good (pure) men and good women are free from the accusations that are levied against them. By the way this verse also proves that the verse which contains the words

الذين يرمون المحصنت

also refers to both men and women, for, men and women both are mentioned in the conclusion arrived at, at the end of the verse.

The fact is that this verse contains a general principle and that is that before accepting any accusation to be true, you should look to the general position of the person who is being accused. If he is generaly considered to be a good person, the accusation should be forthwith rejected. You should also look to the general character of those who are accusing the other person. You should try to find out whether they are good and just witnesses and whether they are truthful and mentally fit to be accepted as witnesses. If they lack in these things, their witness (or accusation) should not be accepted, rather it should be rejected outright.

It is mentioned in *Tarikh-i-Qazi* that a certain person sued Imam ibn Taimiya. The Judge issued the Summons. By chance the Judge paid a visit to the Imam and told him about the suit and his summons. Imam ibn Taimiya told the judge that he had acted against the teachings of the Holy Quran and the Hadith. Before issuing the Summons he should have made investigations, for his (Imam's) reputation belied the charge. He should have asked the other party for the proof of the charge and if a *prima facie* case had been made then he should have issued the summons for him to explain his own side of the charge.

The Judge there and then cancelled his summons.

Hadith

Hazrat Abdullah ibn Shaqiq, may God be pleased with him, relates that a certain companion of the Holy Prophet, peace and blessings of God be upon him, was the Governor of Egypt. A friend of his came to see him and found that he had not combed the hair and so the hair were dishevelled. The friend said, "You are our Chief; why are you like this." He (the Governor) said, "The Holy Prophet, peace and blessings of God be upon him, has forbidden us to live a life of luxury."

Although combing the hair in the ordinary circumstances may not be considered as a luxury but it does point to the tendency that can lead the people towards luxury. After all some people spend quite a lot of time on combing and setting their hair.

Moreover, it cannot be denied that at times the people may be passing through such circumstances that demand great struggle and even combing may find no chance in their tight programmes. It may be necessary to pay attention to things of greater importance than combing.

There is a great lesson in this Hadith for those who are so much after the changing fashions of the hair. Will they please think over it?

Gospel of Barnabas

Lt. Col. M. A. Rahim Secretary General of the Quran Council of Pakistan says :

The Gospel of Barnabas was accepted as a CANONICAL GOSPEL in the Churchs of Alexandria till 325 C.E.

The Nicene Council was held in 325 C.E. and then it was ordered that all Original Evangels in Hebrew Scripts should be destroyed. An Edict was issued that any one in possesion of these Gospels will be put to death.

In 383 C.E. the Pope acquired a copy of the Gospel of Barnabas which was put in the private library of the Pope.

When Pope SIXTUS (1585-1590) became Pope his friend Fra Marino saw the Gospel of Barnabas there. He knew Hebrew and he translated it in the Italian language, his mother tongue.

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In 1709 the Italian Manuscript was discovered by J.F. Cramer. In 1713 Cramer presented the prized manuscript to the famous connoisseur of books, Prince Eugene. In 1738 the library of the Prince was taken over by HOFBIBLYOTHEK at VIENNA.

At about the same time a Spanish manuscript was also found in Madrid but unfortunately it was also destroyed like all other copies of the Gospell

The manuscript in the imperia. library of Vienna is still there. I have acquired a microfilm of this manuscript.

This was translated into English by Mr. and Mrs. Ragg, in Oxford in 1907. The copies of this translation were also destroyed. However I have acquired a micro-film of this book from Washington which I wish to publish by the process of photo offset. A sample of this Gospel I feel sure will not be out of place.

"It was decided by the Senate of Rome, that by an imperial decree none may call thee God. Jesus, said, 'I am not comforted with this : for from whence Ye hope for light, darkness will come. But my consolation

is in the coming of the Messenger of God, Who will destroy all false opinions concerning me : and his law shall run through the whole ; for so God promised our father Abraham. And above all my comfort is that this faith shall have no end, but shall be inviolable and preserved by God',

The High Priest said, 'What will the Messiah be called, and how shall his coming and manner of life be known ?' Jesus answered, 'The name of the Messenger of God is Admirable for God Himself gave it to him after He had created his soul and placed it in a celestial brightness. God said, Observe, MOHAMMAD, for I will for thy sake create paradise and the world with a great number of creatures, of which I make thee a present : so that whoever shall curse thee shall be cursed And when I shall send thee into the world I will send thee for my message of salvation and thy words shall be true ; so that heaven and earth shall fall, but they shall never fail in thy law. MOHAMMAD is his blessed name'.

Then the multitude lifted up their voices and said, 'Send us, O God, Thy Messenger ; come presently, O Mohammad, for the salvation of the world."

Review

Lajna Speaks

LAJNA SPEAKS—Indeed Lajna has spoken through its souvenir which has been published on the occasion of its 50th Anniversary (though the unavoidable circumstances have compelled the Lajna to place the souvenir in the hands of the people a bit late).

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LAJNA SPEAKS does not only outline the important aspects of the task done by Lajna during the past fifty years, it also reproduces a number of pictures which speak for themselves and add conviction to what is said in words.

If it is a fact that biographical notes about the good and great people always keep a nation alive and add to its vigour, as it definitely is, then we are sure that Lajna Speaks has added a beautiful chapter to the history of Ahmadiyyat by producing short biographies of the great ladies in their section of the Jamaat. We mean the biographies of.....

1. Hazrat Syeda Nusrat Jahan Begum
2. Hazrat Syeda Umme Nasir
3. Hazrat Syeda Amatul Hai
4. Hazrat Syeda Sarah Begum
5. Hazrat Syeda Umme Tahir
6. Hazrat Syeda Umme Daood
7. Hazrat Syeda Maryam Siddiqa

The publication has been brought out in a very limited number. We are of the opinion that if the English speaking countries came to know of it—as they must—more copies will have to be printed. We may add that the publication is a very beautiful production and is most presentable. We should like every home to have a copy of it—and another copy (if not many) for making a presentation to a friend or a relative.

You may ask for it from your own branch of the Lajna or Lajna Imaillah (Central) Rabwah, Pakistan.

Muslim Holidays

The Ahmadiyya Mission in Ghana is trying to convince the Government of that country that it is high time they declared the Muslim Festivals as Public Holidays. Here is a letter in this connection, written by Mr. Asantewaa, Accra, and published in the Daily Graphic of 22.2 73 :-

We believe it is the right of the Muslims and it must be given them all over the world especially where there are large enough parties of the Muslims as there is indeed a large group of Muslims in Ghana.

Editor.

I would like to put a question to the Muslim Community in Ghana : Why is it that they have not had something done about the Muslim holidays that are celebrated in this country ?

In every country where there is a large enough community of Muslims, the following holidays are observed at the national level :

- Id-al-adha
- Maulid al-nabi
- Id al-fitr.

Ghana must be the only African country with the exception of South Africa, Rhodesia and four other independent States, which does not recognize these holidays.

I was shocked to note that the "Id-alfitr" is a holiday in a place like Trindad and Tobago, where I am sure the Muslim Community will be less than 2% of the population.

Since we have adopted the Christian holidays, I feel it will only be fair to adopt the Muslim ones too. After all, they are both foreign to us !

Yaa Asantewaa,
Accra.

Activities of Ahmadiyya Mission in Nigeria

Below we reproduce an extract from the speech of the Hon. Commissioner for Health and Education in the Military Government of Nigeria, at the Annual Conference of the Ahmadiyya Mission held in Lagos :

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"The Federal Military Government is watching very closely the activities of Ahmadiyya Movement in Nigeria, from the angle of health facilities and from the angle of education ; that is why I particularly come in this party. I will like to say that in Nigeria today the millions of Nigerians are not able to receive necessary attention and I will like to say that there are only 3,000 doctors in Nigeria while we need 20,000 doctors. We have a long way to go to bring about health. I will like to say also that the number of beds in hospitals are not enough, the number of hospitals are not enough, the number of clinics are not enough. The Federal Military Government is prepared to help not only state government, not only local government but also private organisations which cater for the welfare of society, and Ahmadiyya Mission is one of the societies. So. Mr. Chairman, I like to say that we in government appreciate very much the activities of Ahmadiyya Mission as much as we appreciate the activities of any other mission. But because Ahmadiyya Mission interprets some of the activities of Islam in real terms that's why we recognise the activities of that organisation. I like therefore to congratulate you for the number of hospitals you are building as in Lagos, in Kano in many parts of the country and the same time the number of schools and institutions you are building in primary schools, in secondary schools and this

is exactly what Islam stands for. The elimination of suffering from peole no matter what they are. It is only under the umbrella of Islam that all people of other religions whether they are jews, whether they are christian, whether they are confuscious, whatever it is the religion, Islam under an Islamic government is prepared for their protection and liberty.

So gentlemen it is my pleasure therefore to say that we in government ci cle very much appreciate the activities of Ahmadiyya Mission in Nigeria and in the field of activities in education and in health and this is exactly what we like other Muslims to do, so that sufferings and despostism would disappear from the soil of Nigeria.

I like to say that I am very happy to come here to address you and send you the message of the Government of Nigeria that we are prepared to help any organisation which is prepared to cater for the welfare of society especially in the field of education, enligtenment and medical care—Thank you very much."

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This is Disgraceful !

You must have read reports about Ahmadiyya Clinics in West Africa. Compare them with the following which describes the position of Christian hospitals. It is simply disgusting. (Editor)

Some people may say that the Kwahus are privileged to get two hospitals, namely the Seventh-Day Adventist Hospital at Atibie and the Holy Family Hospital at Nkawkaw. There are also a number of clinics in the area.

But if you come to see how the people are being exploited by these two mission hospitals, you would simply ask whether this exploitation is in the spirit of the Revolution.

Get a common cold (catarrh) and attend any of the above hospitals, and if you don't have over C5 you will return home unattended.

The situation becomes worse if you are admitted. Three days admission, excluding meals, costs over C12.

These exorbitant charges have resulted in congestion at the public clinics at Nkwatia and Pepeasi, which are now out of drugs.

Even people residing at Atibie prefer attending the clinics at Nkwatia and Pepeasi to going to the S. D. A. Hospital just at their nose, simply, because they can't afford the charge.

I congratulate the staff at the two clinics at Nkwatia and Pepeasi on the good work they are doing over there. The great amount of patience they have for the patients who report there every day is simply wonderful.

Really, it beats the imigination how the mission hospitals, subsidised by the Government, should exploit the people in the name of Christianity. I wonder whether they have something like 'Christian concept' at the back of their minds when treating poor patients.

To save the people from the tentacles of these mission hospitals, I humbly *suggest to the Government that since the economy of the country is lean and the Government cannot provide hospitals in every locality, the Government should be a shareholder in the mission hospitals.*

This would alleviate the sufferings of the people and prevent 'quack doctors' from taking advantage of the situation to go round the villages and maim and paralyse people.

King Ohene-Boafo,
Nkwantia—Kwahu.

March, 1973.

MISSION ACTIVITIES

Preaching in Fiji

Maulana Ghulam Ahmad Farrukh reports from Fiji Islands that the Jamaat there has distributed a large number of books on Islam including the recently published translation of the Holy Quran. The Missionaries working in Fiji addressed the students of the Colleges and the University on various subjects of religious interest. The foundation stone of a new mosque has also been laid and it is hoped that the building will be completed soon.

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Maulana Farrukh who had left Rabwah on the 4th of June, reached Nandi (Fiji) on the 2nd of June. On the 7th of July he left for a 'meet the people' tour, in company of Alhaj Maulvi Mohammad Siddique, Amir and Missionary incharge. Wherever the two of them went, they addressed public meetings, delivered the message of Islam and informed the people of the advent of the Promised Messiah, peace be on him.

Maulana Ghulam Ahmad Farrukh says the aboriginese of Fiji are called Kavitis and it is said that in the olden days they migrated to the present abode from the East African territories. They have a language of their own and they are proud of it. With the advent of the British in Fiji Islands, the Kavitians joind the fold of Christianity. Quite a large number of them is found in Maru where we have a sizable community and a beautiful mosque. The Kavitians are well known for their hospitality and friendliness.

Maulana Farrukh arranged a meeting on the 20th of October, with a view to acquainting the Kavitians of the message of Islam. The invitations were issued and a large number of them attended the meeting. The Islamic point of view about the Christian religion especially the position of Jesus Christ and his survival from the Cross were explained at full length. At the end of the meeting, books on Islam were distributed to all those who attended.

Maulana Farrukh and Maulana Mohammad Siddique met a Christian Missionary who told them he had been in jail in Rumania for twenty years under the communist regime and now he had got himself released with the help of the American authorities. He was touring the world and acquainting himself with the present situation and the changes that have taken place during the last twenty years. Our Missionaries talked to him about the prophecies about the Holy Prophet Mohammad, peace and blessings of God be upon him, contained in the Bible. They also told him of the advent of the Promised Messiah, peace be on him.

On the 24th of October Fiji suffered at the hands of a devastating hurricane which continued for twelve hours at the speed of 190 miles per-hour (the speed of the windstorm) There was a loss of millions of pounds and lives also were lost. It is said that this hurricane was unprecedented in the history of Fiji. The Ahmadiyya Jamaat was with the grace of God in the forefront to help the affected people. Hazrat Khalifatul Masih also graciouly sent four hundred Fijian Dollars.

Maulana Mohammad Siddique was invited by the South Pacific University to address the students on "Islam and other religions". After the address the Professors and the students asked

questions which were answered in an amicable atmosphere. Tea was offered by the Chancellor who asked for more information about Islam ; he was presented with books on Islam. Maulana Farrukh addressed the students of a high school at Maru.

Maulana Mohammad Siddique went on the Radio twice. In these speeches of his the Maulana told his audience about the advent of the Promised Messiah.

On the 26th of November the foundation stone of a mosque at Lambasa was laid. The mosque has been named Masjid Nasiruddin. The start was made with voluntary service and it is hoped that the building will be completed very soon. Lambasa, it may be noted, is the headquarters of the Vanualevu Island. The bricks were placed in the Foundation by Maulana Mohammad Siddique, Maulana Ghulam Ahmad Farrukh, Alhaji, Rahim Bakhsh, President of Lambasa, Mr. Mumtaz Ali Maqbool, a Barrister in Lambasa, a representative of Sarwanga and Maulvi Mohammad, the Secretary of the Lambasa Jamatt.

At the close of his report Maulana Farrukh requests the friend to pray for the Fiji Mission that it may be enabled to spread the message of Islam to all the parts of the territory fruitfully. Amin.

Holy Quran for the Hotels

Hazrat Khalifatul Masih III is very anxious to see a copy of the Holy Quran reach every person in the world (at least to those who would like to have it). He is working on it under a special scheme. One aspect of this scheme is that a copy of the Holy Quran be placed in every room of every big hotel.

Recently two hundred copies of the Holy Quran were handed over to the Manager of the Federal Palace Hotel, Lagos to keep them in its rooms. Mansoor Ahmad Khan, our Missionary in Nigeria, has sent us the following report of this occasion.

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Ahmadiyya Muslim Mission presents 200 copies of the Holy Quran to Federal Palace Hotel

Ahmadiyya Muslim Mission Nigeria presented 200 copies of the Holy Quran to Federal Palace Hotel Lagos, on Thursday 30th November, 1972, to be kept in every residential room of the hotel. Presentation was made in a simple but impressive ceremony held at the hotel, by Amir and Missionary incharge Maulvi M.A. Shahid. The ceremony was attended by a large gathering of the members of the Ahmadfyya Mission, managment of the hotel, and representatives from press and television service. The presentation of the Holy Quran is one of the many celebrations being celebrated on the occasion of 50th Anniversary of the establishment of regular Ahmadiyya Mission in Nigeria.

The ceremony began with the recitation from the Holy Quran made by Bro. Aziz Tave followed by its translation.

Afterwards the Amir and the Missionary inchargc made a brief speech in which he remarked that Ahmadiyya Mission had planned to provide 10,000 copies of the Holy Quran to the people of Nigeria, this year, According to the plan, he said, it was the intention of the Mission to donate the Holy Book of Islam to all big hotels and institutions of learning in the Federation. He told in his address, that while Bible was already lying in every room of the hotel for Christians,

the provision of the Holy Quran would now meet the long cherished desire of Muslims coming to stay at the hotel. The Amir thanked the management of the hotel, in the end of his Speech, for accepting the offer of the Mission.

After concluding his address, the Amir and Missionary Incharge, formally presented copies of the Holy Quran to Mr. R. A. Ibrahim, the General Manager of the hotel.

The General Manager responding to the address of the Amir expressed his thanks and deep appreciation on behalf of the management of the hotel. He remarked that the precious gift presented by Ahmadiyya Mission would be greatly valued by the management of the hotel and guests coming from all over the world to stay at the place. This, he added, would provide the management the opportunity to serve them the "Spiritual food" besides other facilities provided by them.

He, in the end, hailed the activities of the Mission, and expressed his good wishes that Ahmadiyya would continue to provide necessary religious teachings to all in future, and as Nigeria would develop, the activities of the Mission would continue to develop.

The meeting concluded by silent closing prayer led by the Amir.

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The audience were also served with light refreshment by the management of the hotel.

The news of the ceremony was flashed on T. V. the same night and the Newspapers carried the news with photographs of the presentation.

Mansoor Ahmad Khan

Ahmadiyya Muslim Missionary
Lagos.

The

TAHRIK -I- JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Fridy Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah (Pakistan)
c/o Ahmadiyya Mission in your own country to be redirected by the Mission concerned.

MANAGING EDITOR

FAZLE UMAR FOUNDATION

An Important Announcement

Annual Prizes of Rs. Five Thousand Literary Works For the year 1352 Hijri Shamsi (1973 A. D.)

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At the Anuual Gathering of 1949. Hazrat Khalifa-tul-Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, The Fazle Umar Foundation has fixed five prizes of Rs. 1,000/-each. These prizes are awarded for works which fall under anyone of the following broad categories of topics :

First Prize

The basic tenets of Islam, e.g. God's existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariat (Religious Law), and life of the Holy Prophet.

Second Prize

On any aspect of Islamic forms of worship and Islamic moral ethics.

Third Prize

History of Religion ; history of former prophets ; history of Islam ; history of the propagation of Islam in any country ; history of the Ahmadiyya Movement ; Life-story and character sketch of any companion of the Holy Prophet or any Hero of Islam. etc.

Fourth Prize

Islamic Economics, Banking and Interest ; System of Insurance ; Labour and related questions ; Organistion of Trading Companies ; Industry ; International Commerce (N.B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system) ; Research by Muslims in any branch of knowledge and their contribution to its development.

Fifth Prize :

Any literary topic not included in the above-mentioned categories of titles.

Rules and Conditions

1. These Prizes will be awarded annually. For this purpose, a year will be reckoned as from 1st January to 31 December.
2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year.
3. It is important that the manuscript is original and unpublished.
4. The manuscript shall not be less that 20,000 words.
5. Old Books shall not be eligible for consideration.
6. To qualify for a Prize, special standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman

of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any Court of Law.

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prizes will be made that year.

8. The copy-right of the prize winning thesis will belong to author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt, and if the author concerned does not publish his prize-winning work in three years, the copy-right thereof shali pass onto the Foundation.

9. (a) If the Printing and publcation, of an article be under the consideration of the Foundation, and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e. the payment of royalty for the publication of a thesis is not outside the bounds for possibility.

(b) If a writer is not in a position to publish his thesis, and if its publicatian is, in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf.

11. It is for the Chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

N. B. Whilst submitting their articles, the entrants should state clearly the category of the prize (first, or second, etc) under which the entry falls.

Secretary Fazle Umar Foundation
Rabwah

CORRECTION

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In our last issue we published a report under the title 'Ijtima Lajna Imaillah' (page 8). We regret that this report was somewhat mixed up. In fact there were two reports, one of the Ijtima and the other of Jalsa Salana (women section).

Readers should please note that first seven paragraphs after the Editor's introduction comprise the report of the Jalsa. What follows after that (beginning from "The Opening Address by the President of the Lajna Imaillah) is the second part of the report of the Ijtima which we promised in our December issue to which reference is made in the Editor's introduction to the whole report.

The mixing up of the reports is regretted.

——Editor

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Ahmadiyya Celebrates 23rd Annual Conference

Greeting Message from Hazrat Khalifatul Masih

Federal Commissioner for Health and Education Participated in the last Session.

(*Mr. Mansoor Ahmad Khan*)

The 23rd Annual Conference of Ahmadiyya Muslim Mission was held on 24th, 25th and 26th December, 1972, in Lagos. The Conference which also marked 50th anniversary of the establishment of Ahmaddiyya Mission in Nigeria was attended by a large number of members coming from all over the country. The Conference comprised seven sessions in all and continued for three days. Some important highlights of the occasion are the goodwill messages sent by Hazrat Khalifatul Masih III, Vakil-ut-Tabshir, His Excellency Alhaj Audu Bako, Military Governor Kano State and different Ahmadiyya Missions, appeal for raising the Central Mosque building fund. and the participation of Alhaji Aminu Kano Federal Commissioner for Health and Education in the closing Session.

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The opening session of the conference began on 24th December at 10.00 a m. It started with the introduction of the Honourable guest Justice A. R. Bakare, made by Mallam Waziri Abdu, who requested him to preside the session. The proceedings of the session then started with the recitation of the Holy Quran by Maulvi Majid Ahmad It was followed by the opening speech of the conference by the Amir and Missionary Incharge Maulvi Mohammad Ajmal Shahid He read the goodwill messages sent by Hazrat Khalifatul Masih III, Vakil-ut-Tabshir, and other Ahmadiyya Missions. Amir in his opening speech described the importance of 50th anniversary of Ahmadiyya Mission in Nigeria, and remarked that the celebration was different from the celebrations observed by other people, in the way they do it. The historical occasion celebrated by Ahmadis contained its rededication to the faith and spirit of Islam and Ahmadiyyat. To meet that end different ceremonies had been planned, which would reflect the achievements of Ahmadiyya in the past history regarding its contribution towards propagation of Islam, and the Holy Quran, and further plans had been undertaken to step up that work. Out of those ceremonies, is an exhibition of the Holy Quran in world languages, which would take place early next year. He further remarked that Ahmadiyya Mission had intended to propagate the Holy Quran to all big Hotels of the country and educational institutions. Reflecting the history of Ahmadiyya in Nigeria, he said that the Ahmadiyya Community had been established in these later days to reform the Muslims and to propagate it all over the world. Despite its primarily weak condition, it has to flourish in all corners of the world. One of the great tribulations which came across the Jamaat he said, was the secession of a part of Jamaat with all its properties, but

the loss did not have any lasting effect on the progress of Jamaat, what was lost, was returned manifold with the grace of God. The Amir in the end of his speech explained the programmes of the Jamaat regarding its educational, and medical services undertaken after the historic visit of Hazrat Khalifatul Masih III. After his opening speech, the Amir led the opening prayers for successful proceedings of conference, and health of Hazrat Khalifatul Masih III.

After the conclusion of Amir's speech, the Honourable guest Justice A. R. Bakare addressed the audience, in which he emphasised the importance of the 50th Anniversary of Ahmadiyya Mission. He said that by tracing back the history of Ahmadiyya Jamaat in Nigeria, we really feel pleasure to find ourselves at this stage. The path of Ahmadiyya Mission, he related, had not been smooth, as that of other organisations. He said that Jamaat had to face all kinds of up heavals, but it is our duty to be on the forefront to propagate Islam.

After the address of the Honourable guest, routine proceeding of the Session were resumed. Alhaji R. A. Busari was the first to speak in Yoruba on the subject 'Impact of Ahmadiyyat in Nigeria'. He, in his characteristic effective expression, explained how Ahmadiyya had produced an impact upon religious activity of Nigeria, by providing true teachings of the Holy Quran, and by combating the christians emphatically. His speech was listened in full thrill and enthusiasm.

Maulvi Roshan Din Ahmad Missionary of Ijebu-Ode spoke on the subject "Life of the Holy Prophet", in which he gave a brief history of the Holy Prophet (SAS) during Meccan period and projected the life and character of the Holy Prophet (SAS) by citing examples from the events of his life.

In the end the Chairman Justice A. R. Bakare appreciated the scholarly speeches and thanked the audience, and the session was concluded.

Second session of the day started in the afternoon at 3.30 p.m. under the chairmanship of Dr. Salawu. After the introduction of worthy guest, proceedings started with the recitation of the Holy Quran by Abdul Aziz Toye. The session consisted of three speeches. Maulvi M. A. Arif spoke in the first place He, in his scholarly speech explained with full vindication about characteristic, homeland, activities of Gog, Magog, and Antichrist and their ultimate destruction. The speech of Alfa S. B. Giwa followed him He, in his typical enthusiastic expression delivered a thrilling speech on the subject 'Ahmadiyyat—A Divine Community'. The speech was followed by a short address by Bro. T. A. Akerimi on 'How and why I became an Ahmadi'. He related his experience to study the 'Teachings of Islam' by the Promised Messiah (peace be on him) which changed him towards Ahmadiyyat.

After the speeches being concluded Major Giwa announced the Scheme of Central Ahmadiyya Mosque. He launched an appeal for the promises to donate for the project. Alhaji Busari further carried the appeal, and the promises from individuals and missions started pouring in. The scheme was responded zealously and promises of more than £3000 were collected. The Chairman, in the end thanked the audience and closed the session.

A night session was introduced, this year, which continued for two hours, in which Bro. S. D. Ahmad Missionary of Ibadan, and Alhaji M. T. Shekoni Missionary from Dahomey spoke on 'Islam versus Christianity' and 'Islam in Dahomey' respectively. After the speeches an informative movie was displayed by Bro. S. A. Monir, showing the Annual Conference at Rabwah.

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First session of the second day started at 9.30 a.m. under the chairmanship of the Amir Maulvi Mohammad Ajmal Shahid Mallam Waziri Abdu spoke in the first place and discussed the subject : The Holy Prophet (SAS) as Khatam-un-Nabiyyin with full elaboration It was followed by the speech of Mallam I. Bichi who spoke on 'The Truth about Khatam-e-Nabuwat' in Hausa. Alhaji B B. Balogun addressed in Yoruba on the subject 'Claims of the Promised Messiah'. Amir in his concluding remarks explained the scheme of the propagation of the Holy Quran to all big hotels, undertaken by the Jamaat and appealed to the members to participate in it.

Second session of the day was reserved for three Islamic subjects i. e. 'Islamic Concept of Jehad', The Holy Quran—a living Book, and 'Islam in U S. A., delivered by the learned speakers M M. Habeebu, Abdul Aziz Haliru and Bro Khalil Mahmood respectively The speakers explained the subjects quite exhaustively.

During the night session three young speakers delivered speeches i.e. Bro. N. A. Akindele, Bro Tola Kareem and Mallam A. J. J. Bada, who spoke on 'Fostering Islamic progress' 'Islam in Eastern States' and 'Blessings of Khilafat' respectively. Last two speeches were delivered in Yoruba.

Final Session of the Conference was scheduled in the morning of 26th December The session was significant for the visit of Alhaji Aminu Kano, Federal Commissioner for Education and Health The session started after the recitation of the Holy Quran with the speech of Bro. A. R. A Oluwa on the subject 'The Futurc of Ahmadiyyat' in Yoruba. He described the subject most emphatically giving references ta the writings of the Promised Messiah. The speech was one of the most thrilling ones of the conference. M. Mansoor Ahmad Khan delivered a speech after him on the subject 'The Promised Messiah in praise of Khataman Nabiyyin. Dr. F. Giwa spoke after him on the subject 'The Holy Quran and Modern Scientific Discoveries' He correlated the verses of the Holy Quran and modern scientific research, and touched the subject in a very interesting manner. At this juncture, Alhaji Aminu Kano arrived at the Conference. Mallam Waziri Abdu introduced the Honourable Commissioner, and said that he was the first person to acknowledge the step of British Government to introduced representative and democratic way of government in Nigeria. Honourable Commissioner in his speech stressed on the unity of Muslims of the country, and said that there should not be any false criticism between different sects of Islam. He appreciated the activities of Ahmadiyya Mission regarding its services in the fields of education and medicine. He assured in his speech that Federal Military Government had been watching the activities of Ahmadiyya Mission in the two fields with all appreciation, and the government had the intention to co-operate fully with all the organisations to meet these ends. He remarked that the country badly needed the services of doctors. He further emphasised that the Federation needed at least 20,000 doctors for fulfilling the minimum requirement of the country while there were only 3,000 working, so the government acknowledged the services of Ahmadiyya who were busy in bringing educational and medical facilities to the country. The Amir thanked the Honourable Commissioner, and said that Ahmadiyya Community had a well planned programme to provide education and health facilities to the people. During next year the Mission planned to construct health centres at Lagos and Ijebu-Ode, and they intended to open

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secondary school in the coming yaear, and they would continue expanding their programme in future. The Honourable Commissioner then left due to heavy engagements.

Proceedings of the Confeience were then resumed by the speeeh of Alhaji A. S. A. Olatunde on the subject 'Great Reformer of the Age'. He dealt the subject effectively and elaborated it by quoting from the Holy Quran and Hadith.

In the end, the Amir delivered his closing address, and appealed to the members to step up their efforts for the propagation of the Holy Quran by spreading 25,000 copies of the Holy Quran all over the country. He inspired them to get themselves ready to face all kinds of opposition and enhance the preaching of Islam and Ahmadiyyat. In the end he led the closing prayer, and the conference came to a close.

Women Session

One of the significant features of the annual conference was a separate session arranged for ladies to project their own activities. Women session was held on 25th morning from 9.30 a.m. to 2.00 p.m. A number of speeches were delivered on the duties of women for promoting the progress of Ahmadiyya in Nigeria. Speakers explained elaborately the function and activites of Lajna-Imaillah the women organisation. Members were appealed to take part in the scheme which was introduced by Hazrat Khalifatul Massih II, to let the women play their part in the progress of Islam and Ahmadiyyat.

An important event during the Women Session was the appeal to donate for the propagation of the Holy Quran made by the Amir and Missionary Incharge Maulvi M. A. Shahid. A ll the Sisters responded to he scheme and collected £25. on the spot.

The Will

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I Anas Ahmad Khalid Khan son of late Haji Mohammad Yasin Khan, Occupation Computer Programmer Age : 20 years Date of Bai'at : Ahmadi by birth, residing at 96 Arden Street Gillingham Kent, U.K , on solemn affirmation voluntarily free of all compulsion and without fear this 26th day November 1968 do hereby make the following *Will*.

At present I am earning £75/- net per month. I promise to pay 1/10th of my income to Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

I do not own any moveable or immoveable property at present. If I own any such property in future I shall inform the Anjuman about this fact and this *Will* of mine will be effective on that too.

Whatever property I own at the time of my death, I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

This *Will* of mine will become operative from 26th November 1968 and shall remain so till my death.

Sd/ Anas Ahmad Khalid Khan

Witness No. 1

Sd/ Fazal Karim Lone
168 Richmond Road
GILLINGHAM—KENT U.K.

Witness No. 2

Sd/ Ahmed Din
62 Arden Street
GILLINGHAM—KENT U.K.

ISLAM

The second and concluding instalment of Mr. Boateng's speech is reproduced below.

The Holy Spirit :

According to Islam, the Holy Spirit is not God's angel. The Angel Gabriel is variously called the Brave man of the Mighty (Jabr 11), the Faithful Spirit, the Holy Spirit or the Spirit of Holiness, and the servant of the Powerful. A Muslim therefore has no need to believe that an angel is also God. "Say, whoever is an enemy to Gabriel, for he it is who has caused it to descend on thy heart by the command of Allah, fulfilling that revelation which precedes it and is a guidance and glad tidings to the believers". (Quran 2 : 98). "Say, the Holy Spirit has brought it down from thy Lord with truth, that He may strengthen in their faith those who believe and as a guidance and glad tidings for the Obedient". (16 : 103). "And verily this Quran is a revelation from the Lord of all the worlds. The Faithful and Trustworthy Spirit has descended with it on thy heart that thou mayest be a warner ....." (26 : 193-197).

Light of Illuminary :

According to Islam a prophet of God can be called light. Light is also synonymous with truth. Knowledge is also sometimes called light and ignorance is called darkness God is the Light of Lights. Jesus (peace be on him) is reported to have said : "As long as I am in the world, I am the light of the world. (John 9 : 5). Referring to John the Baptist, Jesus (peace be on him) said : "He was a burning and shining lamp, and you were willing to rejoice for a while in his light". (John 5 : 35) God says in the Holy Quran : "O Prophet ! truly we have sent thee as a Witness, and a Bearer of glad tidings, and a Warner, and as a Summoner unto Allah by His command and, as a light-giving Lamp". (33 : 46, 47).

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3. Belief in Revelation by which means Divine guidance is brought to man. The former dispensations, such as the Torah of Moses and the Gospel (Injil) of Jesus have suffered interpolation. The Holy Quran which came to correct the former Scriptures will be free from interpolation till the end of the world.

4. Belief in the Prophets, who are men receiving direct inspiration from God and entrusted with a heavenly message. There have been thousands of them, of every period, race and tongue and they must all be equally recognized. Mohammad (s.a.s.) is called the Seal of the Prophets because he brought and ratified the final Law, but other apostles can still come under his aegis as warners and reformers. Such is the 'Mahdi' who is called four times in Sahih Muslim "Nabiyullah", the Prophet of God.

5. Belief in the Here-after, comprising the Spiritual Grave, (Barzakh), the Last Day, Resurrectian, Judgement, and spiritual Rewards (Paradise and Hell). The human soul does not lead an existence separate from its body, but immediately after death enters a new spiritual body and, in the state of suspension called the spiritual Grave or Barzakh, becomes aware whether it will deserve the Reward of Paradise or Hell on the Day of Judgement. That is why Islam teaches that a form of reward or pu-

nishment follows straight after death.

ETHICS

Islam teaches that every man is born "pure" not in sin. We are each of us responsible before God for our actions and we cannot be saved by any sort of atonement by a third party. Everyone has to bear his own cross. "He who follows the right way follows it only for the good of his own soul ; and he goes astray only to his own loss. And no bearer of burden shall bear the burden of another. And we never punish until We have sent a Messenger". (17 : 16). It is therefore up to us to choose good rather than evil and to work out our salvation through good work.

Piety and virtue do not mean forsaking the lawful pleasures of this world and falling into monastic asceticism. Rather we ought to lead active, healthy and useful lives in which qualities such as kindness chastity, honesty, meekness, mercy courage, truthfulness, patience, politeness and cleanliness will be uppermost and faults like cruelty, immorality, deceit, pride, cowardice avarice, slander and hardness of the heart will be avoided.

Islam forbids compulsion in matters of religion. The tales that Islam is to be spread by the sword are a malicious lie. "If anyone of the idolaters seeks assylum with thee, grant him assylum so that he may hear the Word of Allah ; then convey him to the place of security for him, for they are a people who lack knowledge". (9 : 6). "Proclaim : This is the truth from your Lord ; then let him who will, believe, and let him who will disbelieve". (18 : 30). "There shall be no compulsion in religion, for guidance and error have been clearly distinguished". (2 : 257).

Islam forbids luxury, pomp and ostentation. It is unlawful for Muslims (unless compelled by extreme hunger) to eat pork, carrion or blood as these threaten moral and physical well-being. Likewise, they must not consume alcohol and other intoxicants or practise gambling, betting and usury. Yet how many men know to this day that swine flesh is source of cancer and trichinoshi and induces shamelessness ? Or that alcohol, apart from its physical danger, leads to loss of religious faith ?

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Islam does not limit itself to being a mere religious creed, but it covers the entire sphere of human activities. Beliefs must be reflected in actions and institutions. Muslim Law is derived from the Holy Quran and the Hadith, while the solution of cases not dealt with in the foregoing is to be had by analogy, logic and consensus of opinion. Islam condemns distinctions based on nationality, colour or social class. There can be no master-race, aristoracy or priesthood, the most noble in the eyes of God being the most pious. The brotherhood of man in Islam has always been a living fact not an idle theory. "O mankind, We have created you from male and female : and We have divided you into tribes and subtribes for greater facility of intercourse. Verily, the most honoured among you in the sight of Allah is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware" (49 : 14). Since the topic is vast and the time at my disposal is very limited I beg to stop here. I am very much grateful to the organisers of this function for inviting me to be the principal speaker. May God bless you all, AMEN !